



LIKKUTEI TORAH • PARSHAS KEDOSHIM • MAAMAR 2

והדרת פני זקן זה שקנה חכמה

And You Shall Honor the Face of an Elder



A true Torah scholar holds the Torah permanently in memory,
and since the Torah and the Holy One, blessed be He, are all one,
G-d dwells within him even while he is busy with worldly matters;
whoever longs for unbroken closeness to G-d should therefore
acquire Torah by heart.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok



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THE BIG IDEA

A true Torah scholar holds the Torah permanently in memory, and since the Torah and the Holy One, blessed be He, are all one, G-d dwells within him even while he is busy with worldly matters; whoever longs for unbroken closeness to G-d should therefore acquire Torah by heart.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The Sages read “And you shall honor the face of an elder” as honor for one who has “acquired wisdom.” The Alter Rebbe explains that to acquire Torah is to hold it in the faculty of memory, engraved on the heart at all times. That is why one must rise before a Torah scholar even when he is not studying: the Torah within him is one with the Holy One, blessed be He, so G-d dwells in him even while he attends to worldly matters. Anyone who longs to cleave to G-d without interruption should therefore commit Torah to memory; even during bodily activity it remains in the hidden world of his soul, where the yud of the Name Havayah shines. This explains the duty to know the whole Torah, all 613 mitzvos: each draws G-d’s light onto one of the 613 powers of the G-dly soul, so that the soul is “all beautiful,” like its 613-part root above, called “man.” Because times and minds are limited, one should at least know by heart the Five Books of Moshe, root of all the Torah, and, from the Oral Torah, the Order of Kodashim.

OUTLINE

- | | | |
|----------|---|----|
| 1 | Torah held in memory | ¶1 |
| | The elder is one who “acquired” wisdom, holding the Torah in memory at all times; G-d, who is one with the Torah, dwells in him even when he is not studying, so whoever longs for constant closeness to G-d should learn Torah by heart. | |
| <hr/> | | |
| 2 | Knowing the whole Torah | ¶2 |
| | The halachic duty to know all 613 mitzvos and their details draws G-d’s light onto all 613 powers of the G-dly soul. | |
| <hr/> | | |
| 3 | The whole, or at least its root | ¶3 |
| | The soul is “all beautiful” when all its 613 powers are lit, like the 613-part root above called “man”; failing the whole Torah, one should at least know the Five Books, in which all the laws lie hidden, and the Order of Kodashim. | |

KEY CONCEPTS

the faculty of memory מוח הזכרון

The power of the mind that keeps what one has learned whole even when one is not thinking of it. Torah engraved there stays with a person at all times.

the Torah and the Holy One, blessed be He, are all one אורייתא וקוב"ה כולא חד

The Torah is not separate from G-d, so one who holds the Torah in his mind and heart has G-d dwelling within him.

the hidden world and the revealed world עלמא דאתגליא

Aramaic terms for a concealed and a revealed plane. Torah held in memory abides in the hidden world of the soul; the Written Torah, whose laws lie concealed, is the hidden world, and the Oral Torah, which spells them out, is the revealed world.

the 613 powers of the G-dly soul תרי"ג כחות שבנפש האלקית

The G-dly soul has 613 powers, as the Torah has 613 mitzvos; knowing every mitzvah draws G-d's light onto every power, so that the soul is "all beautiful."

the Order of Kodashim סדר קדשים

The order of the Mishnah on the offerings and the Temple service, which the Sages call "wisdom" and which, the Arizal writes, atones for a person's sins.

SECTION 1 • 11

Torah held in memory

1 והדרת פני זקן¹ זה שקנה חכמה.² שקנה היינו כמ"ש ותופשי התורה.³ דהיינו מי שתופס במוח הזכרון וחוקק על לוח לבו תמיד.

“And you shall honor the face of an elder”: this is one who has acquired wisdom. “Who has acquired” means as it is written, “and those who hold the Torah”: that is, one who holds [it] in the faculty of memory, and [it] is engraved on the tablet of his heart at all times.

Following the Sages (Kiddushin 32b), the maamar reads “elder” (zaken) as a play on words: zeh shekanah chochmah, “this is one who has acquired wisdom.” The Alter Rebbe explains “acquired” through Jeremiah’s phrase “those who hold the Torah”: a true scholar holds the Torah in his memory, engraved on his heart at all times, not only while he is studying.

כמארז"ל [כמאמר רבותינו זכרונם לברכה] איזהו ת"ח [תלמיד חכם / תלמידי חכמים] כל ששואלין⁴ אותו דבר הלכה כו'. שאז מצוה לעמוד מפניו⁵ גם בשעה שאינו עוסק בתורה.

As our Sages, of blessed memory, said: “Who is a Torah scholar? Anyone who is asked a matter of halachah,” etc. For then it is a mitzvah to rise before him even at a time when he is not occupied with Torah.

The Talmud defines a Torah scholar as one who can answer a question of halachah wherever he is asked, which shows that his learning is always with him. For this reason the mitzvah to rise before him applies even when he is not studying at that moment. A passage in the supplements to Likkutei Torah’s Vayikra volume explains why: a tractate known by heart stays whole in the mind even when one is not thinking of it, for it is engraved in the faculty of memory, above the letters of thought, and that passage itself refers back to this discourse.

לפי שהקב"ה שוכן עד⁶ בקרבו גם כשעוסק במילי דעלמא. מאחר שהתורה חקוקה במוח הזכרון שבנשמתו ועל לבו. ואורייתא וקוב"ה [וקודשא בריך הוא] כולא חד⁷ (וע' בזהר ס"פ קדושים דפ"ז ע"ב).⁸

For the Holy One, blessed be He, dwells forever within him, even when he is occupied with worldly matters, since the Torah is engraved in the faculty of memory of his soul and on his heart, and the Torah and the Holy One, blessed be He, are all one (and see the Zohar, end of Parshas Kedoshim, folio 87b).

The reason is that G-d dwells within such a scholar constantly (“dwells forever,” in Isaiah’s words), even while he attends to ordinary affairs, because the Torah engraved in his memory is one with G-d. Likkutei Torah, Tazria, explains this oneness: thought cannot grasp G-d at all, but a soul that grasps the Torah thereby grasps, and is en clothed in, the Holy One, blessed be He, Himself. The Zohar cited here says that one rises before a Torah scholar, as before a Torah scroll, because he stands in the holy form above.

לזאת כל איש נלבב אשר ידבנו לבו⁹ וכלתה נפשו לדבקה בו ית' בתמידות ולהיות ה' שוכן בקרבו תמיד בלי שום הפסק ופירוד לעולם אפילו רגע א'. יקנה לו התורה במוח הזכרון שבנפשו.

Therefore, every man of heart whose heart moves him, and whose soul longs to cleave to Him, may He be blessed, constantly, and for G-d to dwell within him always, without any interruption or separation ever, even for one moment, should acquire the Torah for himself in the faculty of memory of his soul.

From this the Alter Rebbe draws a lesson for anyone who longs to be bound to G-d without a moment's break. Since learning held in memory stays with a person even when he is not studying, the way to have G-d dwell within him always is to "acquire" the Torah by committing it to memory.

שאז גם אם עוסק בצרכי הגוף הרי התורה היא בבחינת עלמא דאתכסיא שבנפשו שמאיר בו יו"ד של שם הוי", שלכן בפרשה קדש לי כל בכור¹⁰ כתיב בה ולזכרון בין עיניך¹¹ כנודע.¹²

For then, even if he is occupied with the needs of the body, the Torah is still at the level of the hidden world (alma de'iskasya) of his soul, in which the yud of the Name Havayah shines. That is why in the passage "Sanctify to Me every firstborn" it is written, "and as a remembrance between your eyes," as is known.

Torah known by heart stays present even while a person attends to the body, in the "hidden world" (alma de'iskasya) of his soul, a level that is present but concealed from his active thought. There shines the yud, the first letter of the Name Havayah, which stands for Chochmah; the passage in the supplements to Likkutei Torah's Vayikra volume likewise calls the faculty of memory "the level of the faculty of Chochmah." As is known in Kabbalah, the first of the four passages in the tefillin, "Sanctify to Me every firstborn," corresponds to the yud, and so it speaks of "a remembrance between your eyes."

SECTION 2 • 12

Knowing the whole Torah

2 ובוזה יובן טעם למ"ש בהלכות תלמוד תורה בשם הספרי שמצוה על כל אחד ואחד לידע כל התורה שהן כל תרי"ג מצות ודקדוקיהן¹³ כו'. והיינו להמשיך אור ה' על כל תרי"ג כחות שבנפשו האלקית בפרטותיהן.

With this will be understood the reason for what is written in the Laws of Torah Study in the name of the Sifrei: that it is a mitzvah upon each and every one to know the whole Torah, which is all 613 mitzvos and their fine details, etc. That is, to draw the light of G-d onto all 613 powers of his G-dly soul, in their particulars.

The Laws of Torah Study, citing the Sifrei, require every Jew to know the whole Torah: all 613 mitzvos with their fine details. The maamar gives the inner reason: the G-dly soul has 613 powers, parallel to the 613 mitzvos, and knowing each mitzvah draws G-d's light onto its own power, so that no part of the soul is left without that light.

SECTION 3 • 13

The whole, or at least its root

3 וכמ"ש כולך יפה רעיתי¹⁴ ומום אין בך כולך דייקא. שלכן גם שרש המשכה זו למעלה כלול מתרי"ג.

As it is written, "You are all beautiful, my beloved, and there is no blemish in you": "all," precisely. That is why the root of this drawing-down, on high, is also made up of 613.

The verse "You are all beautiful, my beloved, and there is no blemish in you" stresses "all": the soul is wholly beautiful only when every one of its powers receives G-d's light. For this reason the root of this light above is also made up of 613, matching the mitzvos and the powers of the soul.

ונקרא בשם אדם ועל דמות הכסא¹⁵ דמות כמראה אדם¹⁶ וגוי'.

And it is called by the name "man": "And upon the likeness of the throne, a likeness like the appearance of a man," etc.

This root of 613 is called "man" (adam): as a person has 248 limbs and 365 sinews, so in the language of the Kabbalah the 248 positive mitzvos are "the limbs of the King" and the 365 prohibitions His "sinews." This is the form Ezekiel saw in his vision of the Chariot: upon the likeness of the throne, "a likeness like the appearance of a man."

אך מחמת צוק העתים¹⁷ וקוצר רוח דעת המשיג ועומק המושג. עכ"פ [על כל פנים] לפחות ישתדל לקבל עזו ותעצומות¹⁸ לקנות ולחקוק במוח הזכרון שבנפשו ה' חומשי תורת משה אשר כתב מפי הגבורה

But because of the distress of the times, and the shortness of spirit [and] of mind of the one who comprehends, and the depth of what is comprehended, he should at any rate, at the very least, strive to take on strength and might to acquire and engrave in the faculty of memory of his soul the Five Books of the Torah of Moshe, which he wrote from the mouth of the Almighty,

The sentence now makes a concession: the times are hard, people lack patience and breadth of mind, and the subject is deep. So a person should at the very least summon the strength (the "strength and might" that, in the psalmist's words, G-d gives His people) to know by heart the Five Books of Moshe, which Moshe wrote as G-d dictated them.

שהן שרש כל התורה שבכתב ושבעל פה כולה כנודע שרבי עקיבא היה דורש על כל קוץ וקוץ תלי תלים של הלכות.¹⁹ רק שהן בהעלם גדול בעלמא דאתכסיא.

which are the root of all the Torah, Written and Oral, in its entirety, as is known: Rabbi Akiva would expound heaps upon heaps of laws on each and every crownlet [of the letters]. Only, they are in great concealment, in the hidden world.

These Five Books are the root from which the entire Torah, Written and Oral, grows: the Talmud tells that Rabbi Akiva would derive heaps upon heaps of laws from every crownlet on the letters. The words play on a verse, "his locks are curled" (kevutzosav taltalim, Song of Songs 5:11), which the Talmud hears as kotz, "crownlet," and tilei tilim, "heaps upon heaps" (Eruvin 21b). In the Five Books, however, these laws lie deeply concealed, at the level of the "hidden world."

ומעלמא דאתגליא היא התורה שבע"פ [שבעל פה] עכ"פ [על כל פנים] לפחות יקנה ויחקוק סדר קדשים²⁰ הנקרא חכמה²¹ בדברי רז"ל [רבותינו זכרונם לברכה] ומכפר עונותיו של אדם כמ"ש האריז"ל [האריז"ל זכרונם לברכה]. (ועיין מ"ש ע"פ מפני שיבה תקום והדרת²² כו' סד"ה שחורה אני²³ ונאווה):^{24, 25, 26}

And from the revealed world (alma de'isgalya), which is the Oral Torah, he should at any rate, at the very least, acquire and engrave the Order of Kodashim, which is called "wisdom" in the words of our Sages, of blessed memory, and which atones for a person's sins, as the Arizal, of blessed memory, wrote. (And see what is written on [the verse] "You shall rise before the hoary head, and you shall honor," etc., at the end of the discourse beginning "I am black, but comely.")

The Oral Torah, where the laws are spelled out, is the "revealed world" (alma de'isgalya), and from it one should at least know the Order of Kodashim, the order of the Mishnah on the offerings and the Temple service. The Sages call this order "wisdom," which fits the opening definition of an elder as one who "has acquired wisdom," and the Arizal writes that it atones for sin. The parenthesis sends the reader to the end of the discourse "I am black, but comely" (Likkutei Torah, Shir HaShirim 7d), where the whole verse is read: the white "hoary head" is the many laws of the positive mitzvot, and the "elder" who "has acquired wisdom" is the black "curled locks," the laws that extend into the prohibitions.

IN ONE'S AVODAH

Learn Torah by heart, so that it stays with you and G-d dwells within you even while you work, eat and attend to the body. Aim to know the whole Torah, all 613 mitzvos and their details; if that is beyond you, at least know the Five Books of Moshe, and from the Oral Torah, the Order of Kodashim.

QUESTIONS FOR DISCUSSION

1. Why must one rise before a Torah scholar even when he is not studying?
2. How does Torah known by heart keep G-d present in a person while he attends to the needs of the body?
3. What links the 613 mitzvos, the 613 powers of the G-dly soul, and the “man” upon the throne in Ezekiel’s vision?
4. Why are the laws in the Written Torah said to be in the “hidden world,” and the Oral Torah called the “revealed world”?
5. What does the maamar ask of someone who cannot master the whole Torah, and why these parts in particular?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 והדרת פני זקן

G-d's command to Israel through Moshe: "You shall rise before the hoary head, and you shall honor the face of an elder, and you shall fear your G-d: I am Havayah." Plainly it asks respect for the aged; the Sages read "elder" as one who has acquired wisdom, and the maamar opens with the second clause in that sense.

ויקרא י"ט:ל"ב:Leviticus 19:32

מפני שיבה תקום והדרת פני זקן ויראת מאלקיך אני ה'
Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy G-d: I am the L-RD.

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KEHOT'S NOTE

ויקרא יט, לב. ראה גם אוה"ת שלח ע' תצט. מועתק בזה משיחת כ"ק אדמו"ר מהור"י, י"ט כסלו תש"ז (סה"ש תש"ז ע' 92) — ע"ד מאמר זה: "צוליב א' טעם פון א' זכרון כמוס אתי עמי כחמשים שנה וויל איך דא מעתיק זיין א' מאמר פון לקוטי תורה (ס"פ קדושים), וואס הוד כ"ק אאמו"ר הרה"ק האט מיר דערציילט וועגן דעם מאמר און, מזמן לזמן, בזמנים שבחר לברכת התעוררות וקליטה טובה, פלעגט הוד כ"ק אאמו"ר הרה"ק לערנען דעם מאמר: והדרת פני זקן . . ונאוה (כפי שנדפס בלקו"ת). אין דער ברכת הפרידה צייט, אין יאר תר"ף, האט מיט מיר הוד כ"ק אאמו"ר הרה"ק א סאך גערעדט וועגן דעם מאמר והדרת פני זקן אין לקו"ת אז דאס זיינען דברי רבינו הזקן וואס ער האט געזאגט אין א תורה ברבים, באלד נאכן מעורישער מגידים הסתלקות. דער עלטער זיידע און דער טאטע האבן פאר זייער הסתלקות געזאגט דעם מאמר. לטעם פנימי איז דער סוף המאמר, מפני שיבה תקום, געדרוקט אין דעם מאמר שחורה אני [השני]. בא א געוויסער געלעגנהייט וואס איז בפרטיות מבואר אין יומן ג' כסלו תר"פ, האט מיר הוד כ"ק אאמו"ר הרה"ק געזאגט, אז כ"ק אבותינו רבותינו פלעגן לערנען אלע טאג א שיעור קבוע תניא, און האבן געזאגט אז דער לימוד און זאגן אותיות פון תניא איז א סגולה צו דעם גילוי פנימי פון גר"ג, און לערנען דעם מאמר והדרת פני זקן אין לקו"ת איז מעורר קבלת הארת יחידה שבנשמה אין א 'נימיות'. באוה"ת שופטים ע' תתכז מציינ' לדי"ה זה.

2 זקן זה שקנה חכמה

The Sages read "elder" (zaken) in Leviticus 19:32 as a sage, and Rabbi Yosi HaGelili says: "An elder is none other than one who has acquired wisdom," citing Wisdom's words, "Havayah acquired me at the beginning of His way" (Proverbs 8:22). The maamar opens with this reading.

קידושין ל"ב:ח"ב:Kiddushin 32b:8

תנו רבנן: "מפני שיבה תקום" - יכול אפילו מפני זקן אשמיא? תלמוד לומר: "זקן". ואין זקן אלא חכם, שנאמר: "אספה לי שבועים איש מזקני ישראל". רבי יוסי הגלילי אומר: אין זקן אלא מי שקנה חכמה, שנאמר: "יה' קנני ראשית דרכו".

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3

ותופשי התורה

G-d's rebuke through Jeremiah of Israel's leaders: the priests did not ask "Where is Havayah?", and "those who hold the Torah" did not know Him. The Alter Rebbe borrows only the phrase, reading "hold" as holding the Torah fast in memory, the meaning of "acquired."

ירמיהו ב'ח"ב:Jeremiah 2:8

הכהנים לא אמרו איה ה' ותפשי התורה לא ידעוני והרעים פשעו כי והנבאים נבאו ובעל ואחרי לא יועלו הלכו:

The priests said not: 'Where is the L-RD?' And they that handle the law knew Me not, and the rulers transgressed against Me; the prophets also prophesied by Baal, and walked after things that do not profit.

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KEHOT'S NOTE

ירמ"ב, ח.

4

איהוה ת"ח כל ששואלין

Rabbi Yochanan: the Torah scholar who may be appointed a leader of the community is one who is asked a matter of halachah anywhere and answers it. The Alter Rebbe infers that such a scholar carries his learning with him at all times.

שבת קי"ד א'ז:Shabbat 114a:7

מאי "בנאין"? אמר רבי יוחנן: אלו תלמידי חכמים שעוסקין בבנינו של עולם כל ימיהו. ואמר רבי יוחנן: איהו תלמיד חכם שמחזירין לו אביה בטביעות העין — זה המקפיד על חלוקו להופכו. ואמר רבי יוחנן: איהו תלמיד חכם שממנין אותו פרנס על הציבור — זה ששואלין אותו דבר הלכה בכל מקום ואומר, ואפילו במסכת פלה.

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קידושין מ"ב:ב:Kiddushin 49b:2

"על מנת שאני תלמיד" - אין אומרים קשמעון קן עזאי וקשמעון קן זומא, אלא, כל ששואלין אותו בכל מקום דבר אחד בתלמודו ואומר, ואפילו במסכתא דכלה. "על מנת שאני חכם" - אין אומרים כחכמי יבנה, רבי עקיבא וחביריו, אלא, כל ששואלים אותו דבר חכמה בכל מקום ואומר.

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KEHOT'S NOTE

שבת קיד, א. קידושין מט, ב.

5

שאז מצוה לעמוד מפניו

A tractate one knows by heart remains whole in the mind even when one is not thinking of it, for it is engraved in the faculty of memory, the level of the faculty of Chochmah, above the letters of thought.

KEHOT'S NOTE

ראה גם לקמן גג, ג. אוה"ת ויקרא-ב ע' תשד.

6

שוכן עד

“For thus says the High and Exalted One, who dwells forever (shochen ad), and whose Name is holy: ‘On high and in holiness I dwell, and with the crushed and lowly of spirit.’” Plainly the words speak of G-d’s eternal, exalted abode; the Alter Rebbe reads shochen ad as G-d dwelling constantly within the scholar who holds the Torah in his memory.

ישעיהו נ"ז:ט"ו Isaiah 57:15

כי כה אמר רם ונשא שכן עד וקדוש שמו מרום וקדוש אשכון ואת־דכא ושפל־רוח להחיות רוח שפלים ולהחיות לב נדכאים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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7

ואורייתא וקוב"ה כולא חד

Thought cannot grasp G-d at all, but through Torah study the soul grasps the Torah and thereby grasps, and is enclothed in, the Holy One, blessed be He, Himself, for “the Torah and the Holy One, blessed be He, are all one.” Israel is bound to the Torah, and the Torah to G-d, like a knot that ties two separate things into one.

KEHOT’S NOTE

נסמן לעיל כג, א. ע' ח' דברים פא, ג ושי"ג. [כ].

8

ואורייתא וקוב"ה כולא חד (וע' בזהר ס"פ קדושים דפ"ז ע"ב)

The Zohar on “You shall rise before the hoary head”: the “hoary head” is the Torah, so one rises before a Torah scroll, as Rav Hamnuna Sava did, and likewise before a Torah scholar, for he stands in the holy supernal form; Rabbi Shimon adds that the verse hints at the Written Torah and at the Oral Torah. The Alter Rebbe cites it for the G-dliness present in the scholar.

ספר הזהר, קדושים י"ט:קכ"ז-19:127-21:133 Zohar, Kedoshim כ"א:קל"ג

9

G-d tells Moshe to take gifts for the Mishkan “from every man whose heart moves him,” a free-will offering, and the passage goes on, “and I will dwell among them” (Exodus 25:8). Here the words describe the person who longs for G-d to dwell within him.

שמות כ"ה:2 Exodus 25:2

דבר אליבני ישראל ויקחו־לי תרומה מאת כל־איש אשר ידבנו לבו תקחו את־תרומתי:

‘Speak unto the children of Israel, that they take for Me an offering; of every man whose heart maketh him willing ye shall take My offering.

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10

קדש לי כל בכור

G-d’s command to Moshe after the Exodus, “Sanctify to Me every firstborn,” opens the first of the four passages writ-

ten in the tefillin; the maamar names that passage by these words.

שמות י"ג:ב' Exodus 13:2

קדש־לי כל־בכור פטר כל־רחם בבני ישראל באדם ובבהמה לי הוא:

‘Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.’

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11

ולזכרון בין עיניך

Moshe tells the people that this shall be “a sign on your hand and a remembrance between your eyes, so that the Torah of Havayah may be in your mouth”; the Sages read it as the mitzvah of tefillin. The Alter Rebbe reads “remembrance” as the Torah held in memory, in the hidden world of the soul where the yud of the Name shines.

שמות י"ג:9 Exodus 13:9

והיה לך לאות על־ידך ולזכרון בין עיניך למען תהיה תורת ה' בפיך כי ביד תזקה הוצאך ה' ממצרים:

And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of the L-RD may be in thy mouth; for with a strong hand hath the L-RD brought thee out of Egypt.

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KEHOT’S NOTE

שמות יג, ט.

12

KEHOT’s note points to Zohar, Kedoshim 20:131 for these words.

ספר הזהר, קדושים כ':קל"א Zohar, Kedoshim 20:131

PARAGRAPH 2

13

לידע כל התורה שהן כל תרי"ג מצות ודקדיקיהן

In the Alter Rebbe’s Laws of Torah Study, a father must have his son taught the whole Written and Oral Torah: Tanach and all the decided laws with their reasons, which explain the 613 mitzvos and their fine details; the Sages derive this from “all this commandment” (Deuteronomy 11:22). The maamar explains why: each mitzvah draws G-d’s light onto its own power of the soul.

הלכות תלמוד תורה א' ד"ד:1 Hilkhote Talmud Torah

... יודע לתלמוד כלל בעצמו חייב הוא מן התורה לשכור לו מלמד שילמדנו היטב לידע כל התורה שבכתב ושבע"פ כולה. דהיינו תנ"ך וכל הלכות פסוקות של כל התורה עם הטעמים כי הן הן פירוש התרי"ג מצות שבתורה ודקדוקיהם בכל פרטיהם ואף שיש בהן חלוקי דעות הרי אלו ואלו דברי אלקים חיים ואפילו המצות שאין נוהגות עכשיו וגם לתלמוד כל דברי חכמים שהסמיכום על מדרש הפסוקים שהן ההגדות שנאמר כי אם שמור תשמרון את כל המצוה הזאת ודרשו חכמים שלא תאמר למדתי הלכות די לי תלמוד לומר כל המצוה למוד הלכות ...

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PARAGRAPH 3

14 כולך יפה רעיתי

The beloved's words to his bride, in the Sages' reading G-d's words to the Community of Israel: "You are all beautiful, my beloved, and there is no blemish in you." The Alter Rebbe stresses "all": the soul is wholly beautiful when all 613 of its powers receive G-d's light.

Song of Songs 4:7: שיר השירים ד':ז

כְּלָךְ יָפֵה רַעֲיָתִי וּמוֹם אֵין בְּךָ:

Thou art all fair, my love; And there is no spot in thee.

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KEHOT'S NOTE

שה"ש ד, ז.

15 ועל דמות הכסא

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

יחזקאל, א, טו.

16 In Ezekiel's vision of the Chariot, upon the likeness of a throne above the firmament was "a likeness like the appearance of a man." The root above, made up of 613 like the limbs and sinews of a man, is called "man." (Kehot: Ezekiel 1:15)

Ezekiel 1:26: יחזקאל א':כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשׁוֹ כְּמֵרָאָה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמֵרָאָה אָדָם עָלָיו מְלֻמָּעָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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17 צוק העתים

The angel Gavriel tells Daniel that Jerusalem will be rebuilt, square and moat, "in troubled times" (betzok ha'itim). The Alter Rebbe borrows the phrase for the pressures of his own day, which leave little room to master the whole Torah.

Daniel 9:25: דניאל ט':כ"ה

וְתִדַּע וְתִשְׁכַּל מִן־מִצָּא דְּבָר לְהָשִׁיב לְיְרוּשָׁלַם עַד־מִשִּׁיחַ נָגִיד שְׂבָעִים שָׁבָעָה וְשִׁבְעִים שָׁשִׁים וּשְׁנָיִם תִּשּׁוּב וְנִבְנְתָה רְחוֹב וְחֲרוֹץ וּבְצוֹק הָעֵתִים:

Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks, it shall be built again, with broad place and moat, but in troublous times.

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18 עו ותעצמות

The psalm's closing praise: "the G-d of Israel, He gives strength and might (oz vesa'atzumos) to the people." The maamar uses the phrase for the strength a person must

summon, and receive, to commit the Five Books to memory.

Psalms 68:36: תהילים ס"ח:ל"ו

נִוְרָא אֱלֹקִים מִמִּקְדָּשֶׁיךָ אֵל יִשְׂרָאֵל הוּא נָתַן עֹז וְתַעֲצֻמוֹת לְעָם בְּרוּךְ אֱלֹקִים:

Awful is G-d out of thy holy places; The G-d of Israel, He giveth strength and power unto the people; Blessed be G-d.

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19 על כל קוץ וקוץ תלי תלים של הלכות

On "his locks are curled" (kevtzosav taltalim, Song of Songs 5:11), the Talmud teaches that on every kotz, every crownlet of the letters, one can expound tilei tilim, heaps upon heaps, of laws: a play on both words of the verse. The maamar uses the same words for Rabbi Akiva.

Eruvin 21b:24: עירובין כ"א ב:כ"ד

"קוּוּצוֹתָיו תִּלְתְּלִים", אָמַר רַב חֲסִדָּא אָמַר מָר עֲוֻקָּא: מְלִמַּד שֵׁשׁ לְדֹרוֹשׁ עַל כָּל קוֹץ וְקוֹץ תִּלְי תִּלִּים שֶׁל הַלְכוֹת.

William Davidson, Vocalized Aramaic (CC-BY-NC)

20 Reish Lakish reads six words of Isaiah 33:6, "the faith of your times, strength, salvations, wisdom and knowledge," as the six orders of the Mishnah: "wisdom" (chochmas) is the Order of Kodashim. This is the Sages' name for it that the text cites.

Shabbat 31a:10: שבת ל"א א:י

אָמַר רִישׁ לָקִישׁ: מַאי דְּכָתִיב "וְהָיָה אֱמוּנַת עֲתִידָהּ חֹסֶן יְשׁוּעוֹת חֻכְמַת וְדַעַת וּגּוֹ'". "אֱמוּנַת" — זֶה סֵדֶר וְרָעִים. "עֲתִידָהּ" — זֶה סֵדֶר מוֹעֵד. "חֹסֶן" — זֶה סֵדֶר נְשִׁים. "יְשׁוּעוֹת" — זֶה סֵדֶר נְזִיקִין. "חֻכְמַת" — זֶה סֵדֶר קִדְשִׁים. "וְדַעַת" — זֶה סֵדֶר טְהוֹרוֹת. וְאַפִּילוּ הָכִי, "יִרְאֵת ה' הִיא אוֹצְרוֹ".

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21 סדר קדשים . . חכמה

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שבת לא, סע"א.

22 מפני שיבה תקום והדרת

The maamar's opening verse; the parenthesis sends the reader to a discourse that explains it further.

Leviticus 19:32: ויקרא ט"ט:ל"ב

מִפְּנֵי שִׁיבָה תִּקּוּם וְהִדְרַת פְּנֵי זָקֵן וְיִרְאֵת מֵאַלְקִיָּה אֲנִי ה'

Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy G-d: I am the L-RD.

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23 סד"ה שחורה אני

There the verse is read in full: the "hoary head" is the white hair, "the hair of His head like pure wool," the many laws of the positive mitzvot; "and honor the face of an elder," the one who "has acquired wisdom," is "his locks are curled, black as a raven," the laws that extend into the prohibitions; and "you shall fear your G-d" is the words of

the Scribes and the seven rabbinic mitzvos, with “I am Havayah,” for all is one.

KEHOT’S NOTE

לקויות שה"ש ז, ד.

24

רי"ע הי' דורש

When Moshe ascended on high, he found G-d tying crowns to the letters, and G-d told him that Rabbi Akiva would one day expound heaps upon heaps of laws on every crownlet. It shows that the whole Oral Torah lies hidden in the Written Torah.

Menachot 29b:3 כ"ט ב:ג

KEHOT’S NOTE

מנחות כט, ב.

25

In the Arizal’s guide to the order of study, each of the six orders of the Mishnah corresponds to one of the six Sefiros from Chesed to Yesod and brings a rectification (tikkun), most of them for particular sins; Kodashim corresponds to Hod and is “a great rectification to illuminate the soul.” The Alter Rebbe, citing the Arizal, speaks of its study as atoning for a person’s sins.

פרי עץ חיים, Gate of Conduct While Learning 1:43 שער הנהגת הלימוד א:מ"ג

קדשים. נגד ההוד, והוא תיקון גדול להאיר הנשמה, והוא שם אלקים ברבוע:

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26

שחורה אני ונאווה

In the Song, the maiden tells the daughters of Jerusalem, “I am black, but comely.” The discourse that opens with these words (Likkutei Torah, Shir HaShirim 7) reads them as the Shechinah, the Community of Israel, speaking to the souls: darkened by her descent into the lower worlds, and comely all the same; the parenthesis sends the reader to its end.

שיר השירים א:ה' Song of Songs 1:5

שחורה אני ונאווה בנות ירושלם כְּאֶהְיֶה קֶדֶר כִּירְעוֹת שְׁלֵמָה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok